JULY, AUGUST 1961

The Reformed Journal

A PERIODICAL OF REFORMED COMMENT AND OPINION

I Went on a Freedom Ride GORDON D. NEGEN

What Faith Is Like JESSE DE BOER

Law and Gospel ALVIN L. HOKSBERGEN

The Tokyo Christian Crusade JOHN TIMMER

The Loneliness of the Lonely Crowd JACK WESTERHOF

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In This Issue

With the exceptions of Jesse De Boer, Lester DeKoster, and Earl Jabay all the contributors to this issue are making their first appearance in the pages of the *Journal.* Four of them are students, and two are young preachers. We welcome them to these pages and recommend their contributions to every reader.

Gordon Negen's comments on his experience as a Freedom Rider are not only very interesting, they are also a forthright call to action from one Calvinist Christian to his brothers in the Faith. As Editor DeKoster points out in his editorial, the convictions in the name of which the Freedom Rides began and continue are not those of merely an individual or even one class or race.

Dr. Jesse DeBoer, an old hand at teaching philosophy, takes a hard look at Hebrews 11 and examines what faith is like. His analysis lays bare not so much the problem of unbelief as it does the problem, peculiar to the Christian, of an unbelieving attitude and course of behavior.

Alvin Hoksbergen reminds us that apart from the good news of the Christian faith, the moral law is indeed bad news; separated from the gospel, the law submits us to the inexorable necessity of living by our wits and getting what we deserve.

John Timmer, missionary to Japan, reports the response of some Japanese Christians to the recent evangelistic crusade conducted in Tokyo by World Vision, an inter-denominational corporation engaged in evangelistic and humanitarian projects. Among other things, his report raises at least two knotty questions: What *is* the function of the Church? and, Just *how* important is the Church?

Jack Westerhof describes the kind of loneliness that appears to lie at the heart of our secularized society, and in a piece that in some respects complements Mr. Westerhof's, Gracia Bouwman describes the kind of loneliness experienced by the soul that desires intimate communion with God.

Earl Jabay again brings to the attention of the church a new type of pastoral training that many preachers of the gospel are now undergoing. This method of training pastors, as here described, would appear to have a number of large implications for the work of the Christian ministry and the life of the local church.

Sidney Visser and Marie Houtman review books that illuminate — the one as novel and the other as essay — two areas and peoples that bare hard upon the modern political consciousness, namely, the new state of Israel and the new regime of Communist China.

As We See It

MONTGOMERY CALLING!

History is always passing from words to deeds — or exposing the emptiness of those words which always remain just talk.

The Freedom Riders are one expression of the passage of racial tensions from the talking to the acting stage. There comes that time when talk no longer, not even pious talk, measures up to the pressures of need. Then men and women of more than ordinary concern and courage act upon their word; making those who hang back seem hardly more than idle prattlers. It is not so easy now as it was a year ago to talk about racial discrimination. Some have acted. And to the mere talker comes the more insistent question, Why haven't you?

It would be presumptuous to pretend to have the solution to the race problem in the United States. It has a history, and many configurations. But an unconcern with human problems is so far forth un-Christian, and a deliberate isolation from our troubled times (even were that possible) would be a deliberate retreat into ineffectiveness. If isolation does ever provide strength, it is only potential strength; and complete isolation would be complete inconsequence.

If our talk does not lead somehow to our involvement in the ugly facts of discrimination, we had better talk no longer. Others have acted. Praise God that at least one of those comes out of our own Denomination, and the account of his concern and action is recorded on page 4 of this issue. Need he stand alone?

The first step, if we have not already taken it, is simple *concern.*

It is hard to believe that whole hosts of those who no doubt had not bowed the knee to Baal could, in the Germany of but a few short years ago, rub elbows with anti-Semitism, observe its horrible fruits, and witness more or less vividly its monstrous "final solution." That *Christian* churches and Belsen co-existed in one land staggers belief. If this . . . then anything. . . !

But Christian churches held services in Montgomery, Alabama, the very day that Americans were brutally beaten there in a public bus depot. Churches met in Jackson, Mississippi, too; and they met in Chicago and in Grand Rapids, for that matter. But who, then, in these churches was *concerned* about what occurred outside their walls? Who cared enough to find out?

Indifference is a deadly disease. Give it but a gentle push, a push aimed neatly at the pride, the fears, or the pocketbook — and, again, anything can happen . . . *even here*! Between Nordic superman and Grand Dragon of the Klan, between Warsaw ghetto and Jackson's, between Buchenwald and the Montgomery bus depot — what stands between these? Is it not the Christian conscience? And will this conscience continue to separate them if it is not aroused, sensitized, alerted? And who to alert it if no prophetic ministry sees, and reports, and energizes, grasping the challenge to the Church of Christ when men are mobbed in public places? If we as a church are to be roused to *concern,* it will be only if our leadership takes note and becomes concerned.

And what then?

This will pose to each his own problems. The Young Calvinists spelled out some years ago the leading principles: in sum, that we are, in Christ, brethren, and that whatsoever ye would that men should do unto you . . . .

We cannot act unless we can come well informed, our own passions subdued, our egotism surmounted, our selfishness undone. But the time for action is being forced upon the Christian Church. "The next gale that sweeps from the [South]. . . . Why stand we here idle?"

—L.D.K.

BERLIN

The crisis of the year, we are told, will be over Berlin.

Having struck the spark which ignited two world wars in one generation, Berlin seems fated to have the chance to do it again.

Some kind of record in international charity must be set by the fact that a capital which spawned "Deutschland Uber Alles," the "Drang Nach Oosten," the Stuka, the S.S., the whizz bomb, and the "final solution" could so soon and so effortlessly become the symbol of right, justice, and freedom. Couldn't it have been Paris, "second capital to every lover of liberty," or London, sane, gray, dispassionate bulwark of humanity? Must it be Berlin, determined by every means known to ingenious men to destroy, but a few years ago, all that Paris and London stand for?

Had one his choice, Paris, London, Washington, or — indeed — Leiden would be a preferable symbol.

But has one his choice? Or, if he did, what choice would it be?

The ambiguity of the symbol corresponds to the ambiguity of the choice.

What is it "we" stand for in Berlin?

It is said that we stand for our *rights*. There could hardly be more appealing — and more treacherous — ground. If patriotism is, as someone has said, the last refuge of a scoundrel, then "rights" are the first refuge of many who are less then gentlemen. It is at least an open question if a Christian has the kind of "rights" on which men boastfully stand. And it is a closed question that if he does, his standing can be only in charity and love for his enemy.

What might that mean for Berlin?

Well, presumably neither Mr. Khrushchev nor his administrators nor the Russian people are eager for wholesale suicide. What is it, then, that tempts them to risk such suicide over Berlin? If we knew and clearly understood this, would that not be a first step in charity? And if we were certain that the Russian people understood why we, equally reluctant to contemplate suicide, seem willing to risk it also over this *inapt* symbol, Berlin, might not there be a beginning for real negotiation?

Diplomacy, in the epoch of the atom, is no longer the art of the possible; it must become the evasion of the inevitable. When a nation takes a position from which it can neither bargain nor retreat, it is playing at Humpty Dumpty. This is the awful implication of taking a stand on abstract "rights" without the "education" of the people in all the factors involved.

A clear understanding of the Russian view of Berlin is not, I think, common to the American people. It is not at least shared by this writer. There is not much time left to give us this "education." But it would be an "education" for life, while incessant mouthings about our "rights" may well be one destined only for death.

This is not to argue that we need compromise real values or surrender real principles over Berlin. Munich stands as monument enough to that folly. But it is to say that until the American people are given to understand, in charity, the motivations of the Russians in their conduct over Berlin, the United States has not done its Christian duty to the Russians, to the world, or to ourselves.

—L.D.K.

I Went on A Freedom Ride

by Gordon D. Negen

EARLY IN MAY OF 1961 A GROUP OF PEOPLE INTERested in racial equality and justice began a trip through the South to challenge Southern segregation laws which had been declared unconstitutional by the Supreme Court of the United States. They entitled their trip a "Freedom Ride," and since that time the word has become an international headline.

From June 12 to June 16 it was my privilege to participate in such a venture. Although both Duane VanderBrug and I volunteered, the Congress on Racial Equality could only take one of us. I left with some reservations about the Freedom Rides. I returned safe (and unarrested), feeling more keenly than ever before that our nation as a whole must act to end discrimination in every geographical area, that the Freedom Rides are a valid and necessary means of bringing about full freedom for the negro, and that the members of the Christian Church, especially we Calvinists, must be far more positive in our stand on moral issues.

Since our return, our venture has been greeted with mixed reactions. Some have called it a "crackpot" action, arrogant, and even subversive. Others have commended us for our stand and subsequent action. I am happy that the *Reformed Journal* is willing to give me the opportunity to express my convictions on this matter.

As an American, I am concerned about the negro, for he is an essential part of our nation. Most of the 12,000,000 negroes in the United States live in areas where they are denied their inherent and God-given freedom. Most of them are reasonable, patient men. But under the constant humiliation and frustration of discrimination, even a reasonable man may become a mad-man. America cannot be strong with 12,000,000 of its people living under the maddening pressure of inequality.

As an American with negro friends I cannot maintain my self-respect while not fighting for my friends' rights. In November of 1960 Jimmy Allen, a Christian Reformed home missionary, participated in a denominationally sponsored speaking tour. Throughout the country his hand was warmly shaken by men from every walk of life in our denomination. Yet on this same tour Mr. Allen was denied sleeping privileges in 3 of the 4 motels where he wished lodging. Can I honestly shake this man's hand, share his hopes and dreams, work with him, eat with him, kneel with him in prayer, and call him brother without being concerned when he and other negroes are so disgustingly humiliated?

As an American who enjoys freedom, I am concerned about any legal system which allows a man's freedom to be dependent upon his relationship to a majority group. If we allow laws which discriminate against the minority to go unchallenged, we are allowing our freedom and the freedom of our children to be dependent upon something as unstable as a majority status. Thus I must now be concerned about the tolerance of unconstitutional laws within our nation.

But for me there is a higher motivation than responsibility to a fellow American, or loyalty to a friend, or even my children's freedom. I am a Christian — a Christian with a much talked about world-and-life view. My God has made me a social being, a member of the human race that includes negro as well as white. My God has made the negro my neighbor and has commanded me to love my neighbor as myself. He has created the negro in His image and a slur against the negro is a slur against the negro's Creator, my God. I profess that my God is a sovereign God — sovereign over the lunch counter as well as the sanctuary — and that He demands righteousness in both places. He has commanded me to seek justice and righteousness for all men. It is thus especially as a Christian that I have concern for the negro's freedom. It was this motivation that caused me to participate in a Freedom Ride.

But are Freedom Rides the answer? Do they really promote justice and racial equality, or do they merely intensify an already difficult problem? Many wise and thinking people have criticized them, besides those who have so quickly called them ridiculous without thinking them through. The critics say that the riders ignore laws, incite trouble, and intrude on people who don't want them.

Freedom Riders do not ignore the law. In the Irene Morgan case of 1947 the Supreme Court ruled that no passenger shall be denied equal facilities on inter-state transportation. The Bruce Boynton case of 1960 guaranteed the full use of all inter-state terminal facilities. Thus any local laws which deny this right are not only morally untenable but also unconstitutional.

It is said that the Freedom Riders are unwanted people. Some people in the South did not want us. Others wanted us very badly. We were asked to come by Dr. Martin Luther King, Southern negro leader. Southern people gave up their beds and slept on davenports so that we could be comfortable. A seemingly poor and uneducated negro in North Carolina came up and shook my hand as he said, "Welcome, brother; thanks so much for coming," and I felt very, very welcome.

It is said that the Freedom Riders err because they encourage violence. We might answer by asking whether we have a right to sacrifice our principles to avoid violence. Certainly we Calvinists would have to answer in the negative, or else admit that our militant Calvinist forefathers made many, many mistakes, for the Calvinist has gone down in history as a man who was not afraid to fight and even die for what he believed was right. And certainly justice for all men is a principle which the Calvinist believes!

But because in the principle of non-violence the end is pre-existent in the means, the Freedom Rider attempts to avoid violence. The Freedom Rider is instructed, for example, not even to raise his hand in self-defense or in the defense of any other person, male or female. Although he should explain and insist on his rights, even his tone and mannerisms must attempt to generate good will. Unfortunately, however, the non-violence of the person seeking his rights has too often been answered with violence on the part of others.

It is said that we shouldn't "shove something down the Southern whites' throats." And thus our sympathies run freely for the poor Southern white who must accept something he says he is not ready for. But may we not ask why all the concern for the Southern segregationalist having something "shoved down his throat" when we are so apathetic about the Southern negro who has had sub-human treatment shoved down his throat for 200 years?

It is said that the Congress on Racial Equality which sponsors these rides is infiltrated by Communists. C.O.R.E.'s leaders are aware of the danger of such infiltration. Subversives and enemies of our country cling like parasites to any group which works for racial equality and justice. Therefore C.O.R.E. uses every means within its power to

prevent these people or groups from participating in its project or influencing any of its decisions. None of C.O.R.E.'s leaders or advisors are or ever have been connected with the Communist Party. Precautions are even taken to prevent Communists or ex-Communists from being on the clerical staff. What more can be asked of any group?

And here it may be noted that while church leaders have in the past been very ready to call names, the church has not been ready to provide leadership in the fight for justice. I would have been happy to participate in a specifically Christian action group for racial equality, but to the best of my knowledge there is none in existence!

One fact which has become very clear since my return, although it has little to do with the pros and cons of the Freedom Ride, may well be the most significant fact to come to light from the trip. People do not expect a Calvinist to be active in a fight for justice. People have responded with amazement that a Christian Reformed minister would participate in a crusade of this nature. One woman stated, "I had to read the words 'Christian Reformed' over three or four times before I could believe my eyes, and then checked our denominational yearbook to see if the press had made a mistake. It is indeed heartening to see that there is still a little crusading blood in Christian Reformed veins." A former Christian Reformed newspaper man expressed surprise saying, "It isn't often that the Christian Reformed Church is involved in anything of a social nature."

We are Calvinists. We have been noted for our militant action for the cause of justice. As Pierre Van Paassen, an ex-Calvinist, states in *Days of Our Years*:

> In Calvinism, the Protestant Reformation attained the highest evolution of its religio-ethico principles. Without the fire of Calvinism there would have been neither a Dutch Republic nor a Republic of Geneva, that other refuge of the human spirit through the times of *autos-da-fe*, inquisition, and political proscription. Calvinism is one of the forces which has moved the world and determined the course of Europe's evolution. It has also functioned politically. From the beginning, the strength of Calvinism resided in the fact that it sought to make of the believer a conscious and active instrument in the service of God, a God-conscious militant who knew what he believed in and why he believed it; a man who did not hesitate to pit his convictions against the power of the state, the princes, and the dictatorships. It was Calvinism which formed the hosts who resisted and overcame the worldly dictatorships of France, the Netherlands, and Great Britain. It was Calvinism which broke the chains in which the spiritual dictatorships of Rome and the Jesuits sought to enslave Western Europe. To be an elect of God was not a mere theological phrase with which the Inquisition had to reckon, but a political fact, a thousand times tested on the battlegrounds of freedom.

And now a Calvinist plays a small part in a small effort in the cause of justice, and people stand amazed! Is this an indication that Van Paassen is even partially right when he also says: "Today Calvinism has shrunk to a mere confessional organization to keep dogmas and doctrines intact and immovable"? God forbid!

The Freedom Riders are a small part of a growing fight against a large human problem extending over all of our nation! Along with the less glamorous and far more difficult steps taken by the Southern negro and the stand of too few courageous Southern whites, we believe some progress is being made. But the fight has a long way to go. And the church must take the offensive! We need a "Calvinists for Racial Equality Organization." We need groups of people willing to act as well as to talk about loving neighbors. We need a Christian Reformed Freedom Ride!

If Freedom Rides are wrong, we must speak out against them. If they are right, we must support them. In prayer, yes. With money, yes. BUT ALSO WITH ACTION! The Bible calls for action. We cannot say no!

What Faith Is Like

by Jesse De Boer

WE WOULD ALL SAY, OF COURSE, THAT FAITH IS important. We have been taught to say so by God Himself in the Scripture. "And without faith it is impossible to please him." (Heb. 11:6a). Again and again we have confessed our holy undoubted faith, rising and saying together "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ. . . ." What we say is very important; we confess the Christian faith. It is also important that *we confess* the faith, that we *be* in faith.

I wish to think about what *we do* in so far as we believe. What is this being a believer like? I do not mean to suggest that the character of believing can be separated from what is believed. In fact, a correct conception of believing depends on a correct conception of the faith; certainly the life of a believing Muslim is unlike that of a believing

Christian, and an approach to the difference in life is through the different teachings. Likewise, a close look at what the believing of a Christian is like can inform us on the nature of what he believes. Now, for the present I wish to look at believing, at Christian believing, not at the Christian belief itself; and I propose to do so by focussing on what the Scripture tells us in the very familiar eleventh chapter of the Epistle to the Hebrews.

I am not a Bible scholar and may not read this chapter correctly. But I shall proceed nevertheless, for the subject concerns me — this at least I am sure the Bible tells me, and especially this eleventh chapter of Hebrews. "And without faith it is impossible to please him." It is possible to recite the creed and not believe. It is possible not to believe while protesting that I do believe. So I wish to learn something about what it would be like to believe, and I think that Hebrews eleven is meant to help me learn. It begins with words about believing, and it proceeds to present examples of living in faith. Let me try to grasp the lesson of this chapter.

First, then, what is faith? "Now faith is the assurance of things hoped for, the conviction of things not seen." (Heb. 11:1) Stop a moment with the two words 'assurance' and 'conviction.' Does one have assurance in the manner in which one spends eight minutes scanning the front page of the morning newspaper? Is conviction something that one does periodically, like eating his breakfast? I think not. Assurance and conviction are not actions or events that can be clocked, that begin and break off at specifiable moments. They are more like settled dispositions; to have conviction is to have a lasting set of character. To say "He is a believer" is not to say that he is doing, for the moment, a piece of believing which began two minutes ago and will be over within half an hour. No, to say this is to say that he is a certain type of man and that his set or bent will express itself in characteristic actions which are not specified but which may occur at any point during the course of his life. The apostles, when they urged a man to believe on the Lord Jesus, were not inviting him to perform a particular datable act; they were urging him to become a new man.

Now notice the words 'hoped for' and 'not seen.' They are a matching pair. For who hopes for what he has? One may hope for health, while having it: but the health he hopes for is health tomorrow, or health at the age of sixty five, it is not his health now. He has that, has he not? So he hopes for what is not seen. And faith is directed on what is not seen. I need to underline these words. When I believe, what I believe is not seen, it is invisible. Faith is unlike knowledge, which often has been compared to sight. "You see this now, don't you?" "Yes, I see it." Such expressions fit occasions of knowing, or coming to know; they do not suit faith. I remember that Augustine said, We walk by faith and not by sight. Perhaps this does not please me; perhaps I feel, or have been told, or have been led to expect, that believing is a lower stage of existence which I shall some day surmount, that faith is only the beginning of a career in which God will lead me on to knowledge. Let me see what this chapter goes on to say.

"By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear." (Vs. 3) I note the word 'understand.' Should this stir me up to expect something superior to faith? No, whatever this is, it is *by faith.* So we may proceed. The world about us, including me: this is what is seen. This world we can see and know. The things that do not appear: these are God, the word of God. These we do not see. And God created the world. Do we see creation? Could we tell each other what it is like? Is there anything in the world, in what we see, to which to liken God's creating the world out of things that do not appear? I think not. I want to say, of course not! "For whoever would draw near to God must believe that He exists and that he rewards those who seek him." (Vs. 6) Again I note 'believe.' When it comes to God, we must *believe.* Do we see God? It is belief that has to do with His existence. Further, we must believe that God "rewards those who seek him." I want to ask: can I recognize, identify something as a reward from God unless I see it as coming from God? Since I must believe that He exists, I do not *see* the reward as a reward: this too I must believe. The relation of the reward to God places me in the same relation to it as to God, namely, that of believing. Now for a moment glance at the fact stated in verse 39 that sometimes the men of faith did not receive what had been promised to them. "And all these, though well attested by their faith, did not receive what was promised . . ." So if the rewards of God come to the believer, they are still something he believes, not something he sees or knows. And if they do not come? He must believe! "And without faith it is impossible to please him."

Hebrews eleven presents a number of men who lived in faith. I shall glance at the passage about Moses before going on to Abraham. It is first said that Moses' parents were not afraid of Pharoah's edict. Though there certainly was enough to cause fear, they trusted God. The facts were adequate to cause fear; they were not appearances, they were plain to see. Later Moses had opportunity to rank as the son of Pharoah's daughter: surely an alluring prospect, carrying with it power to do great good. He refused the honor and the status. He chose to accept ill-treatment as an exile. He preferred abuse suffered for Christ above the treasures of Egypt.

(Vs. 26) The treasures, and the authority and power, were near and visible; Christ he could not see. In what sense did he foresee Christ or visualize the reward of faith? We read that he endured the anger of Pharoah as seeing Him who is invisible.

I come to Abraham, the father of the faithful. Can I understand him? I want to look at this man carefully as Hebrews eleven presents him. Three points in his believing life are mentioned and commented on by the sacred writer. First his call, then the coming of the heir, and last the sacrifice of Isaac.

Abraham was called by God to leave Mesopotamia and go to Palestine, which was to be his as an inheritance. Never mind how he came to believe that the call was from God. Notice that the writer of Hebrews says that Abraham did not know where he was supposed to go. Genesis twelve (vs. 1) says that God told him to go to a land that God would show him. Surely these are indefinite directions! Why go one way rather than another? All he can do is trust that God will lead him anew each day, and step by step. The writer of Hebrews says that God promised that Abraham would receive the land as an inheritance. In Genesis twelve we learn that when Abraham arrived the Canaanite was there; also there was a famine, and he went on to Egypt and to trouble. Genesis tells us later that he never came to possess any land in Palestine except a burial plot. Had he expected to become the owner of the land God called him to enter? Hebrews eleven makes a point of saying that he lived in the promised land as a nomad, a sojourner, as if he were in a foreign land, lacking a title and a stake. He lived in tents; he was a transient. This is explained in the words: "For he looked forward to the city which has foundations, whose builder and maker is God." (Vs. 10) What do these words mean? Abraham believed that God would give him the land; he did not receive the land. Yet he believed: this means that he hoped for something that he cannot picture or define. I am tempted to say that Abraham looked forward to the life to come and that the hope of Paradise enabled him to carry on. But I am sure that this would be a mistake. Would such a hope be looking forward, or would it be looking away? I must not forget that God had called him to make a physical removal, to perform an action in history and to trust in an historical fulfilment. No doubt about it, Abraham looked for a place to call his own. Yet the writer of Hebrews wants to say, I think, that Abraham trusts God to show him what the fulfilment will be. He trusts God even though the fulfilment will not be exactly what Abraham, on the basis of God's promise, had expected or was able to specify. This is surely baffling.

And now the heir. More than once God had promised an heir. Abraham was seventy-five years old when he left Haran. Years pass, there is no son. Abraham pleads — and God responds by repeating the promise. (Gen. 15:1-6) Is this the response he craved? Later Sarah intervenes; she suggests that Abraham take Hagar as his wife, and so there may be a son. Ishmael is born when Abraham is eighty-six years old. Will he not do? Thirteen years pass; surely Ishmael is the heir. "And Abraham said to God, O that Ishmael might live in thy sight!" (Gen. 17:18) Abraham is now ninety-nine years old, Sarah is ninety; and when God says that Sarah shall have a son, Abraham laughs. (Gen. 17:17) Surely he had reason to laugh. But God rejects Ishmael: the heir must be the child of promise, not the child whom Abraham and Sarah had arranged for through Hagar. Later, when the promise is renewed, Sarah also laughs. (Gen. 18:9-15) When we consider what she says, how can we be surprised at her? And so we read the words of Hebrews eleven: "By faith also Sarah received strength . . . when she was past age" and a son was born to a man who was "as good as dead." (Vss. 11, 12) This was indeed the child of promise, born despite all likelihood, the heir born by faith!

At last Abraham begins to see a possibility of certain promises being kept. He has the heir at last. And perhaps we begin now to understand this father of the faithful. He has been faithful indeed: let him now rest in the blessed experience of seeing and cherishing the only son, the child of promise. What happens now is more than I know how to talk about. We all know the story of the sacrifice of Isaac. (Gen. 22) But do we face it? Do we try to realize what was happening to Abraham? How is it possible for him to obey the new command? All God's promises are to be fulfilled through this only son. Abraham has believed and does believe the promises; well then, how can he carry out the new command? The Bible record seems to pass over in silence the agony of this believer. Genesis 22:1 approaches the story by saying that God 'tested' Abraham, and Hebrews 11:17 says this again. This looks ahead to the end of the story; it does not inform us of Abraham's condition. Imagine that condition. Shall I not say that it was intolerable? And is this not implied by the summary in Hebrews? "By faith, Abraham, when he was tested, offered up Isaac, and he who had received the promises was ready to offer up his only son, of whom it was said, 'Through Isaac shall your descendants be named.' He considered that God was able to raise men even from the dead; hence, figuratively speaking, he did receive him back." (Vss. 17-19) That is, Abraham could not obey except by believing that God was able to bring back Isaac from the dead. Abraham's obedience means complete surrender of every one of the expectations induced by God's promises: yet he obeys believing, not despairing; he still believes,

believing that God can bring back Isaac even from the dead. Can I face such a surrender? Is this what faith is like?

Hebrews 11:33-38 constitutes a general description of the lives of men of faith. There are words of victory here. Through faith men have "conquered kingdoms, enforced justice, . . . stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness. . . ." Of course, where these occurred there were battles, injustice, ravening lions, fire, and other hardships and anxieties. And now go on to the concluding words. "Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated . . wandering over deserts and mountains, and in dens and caves of the earth." To the frightening images offered by the sacred writer, let me add a few of his words earlier in the chapter. "These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth." (Vs. 13) And in the next to last verse of the chapter: "And all these, though well attested by their faith, did not receive what was promised . . ." (Vs. 39)

Hebrews eleven tells us something about what the faith is. Notice the stress on its historical character. Abraham believed that God would give him a land and that he would have an heir. He looked beyond the present to the unseen, but not away from the world to another world; the unseen is the future. Since Christ came we have the Kingdom, we are in the Kingdom; at the same time we look forward to its coming and to the Lord's return. But my interest has been in *believing* itself. What is this like? God asks us to believe. He calls His people. Unless we respond we cannot please Him. If men obey the call and trust Him, then "God is not ashamed to be called their God." (Vs. 16b) This is a striking phrase. God was not ashamed to be known as Abraham's God. He would be ashamed if He were called our God while we fail to live as Abraham did. But can we live as he did? Remember the story. Think again of what this chapter tells us. What happens to the believer? Abraham did not know where God wanted him to go. He did not come to own the land. Remember the years of waiting for the heir, and then the call to surrender the heir. How can a man do this? Abraham had to go on promises, and then he had to surrender what he took the promises to promise. He had to trust God to keep the promises or to teach him what the promises meant. He had to trust that God could give him an heir by bringing him back from the dead. And remember the summary words about the sufferings and torments of believers. Think of the career of Jeremiah: not mentioned in this chapter but very useful to keep in mind. "And without faith it is impossible to please God." But is it possible to live by faith? It is surprising, isn't it, that living by faith *is* possible: it has been done, it is being done. But do I mean that a man has the strength to do it, that he performs the spectacular feat of believing? No, this I do not mean. God makes the life of faith possible, He enables the believer to believe. This is our comfort. But what is this comfort? It comes by believing. So the question is: Do I believe?

Law and Gospel

by Alvin L. Hoksbergen

THE HEIDELBERG CATECHISM is a *personal* confession of the Christian's faith. It is not a confession which places the emphasis on one's intellectual comprehension of God's Word; rather, it is a confession which speaks in the first instance from the heart of the Christian. The intellectual faculties are not neglected, but they stand in relation to the personal confession which the Christian makes in the questions and answers of the Catechism. For example, the Catechism does not ask, "Who is God?" or, "What is meant by divine election?" but it proceeds from the daily life of the believer and asks, "What is *your* only comfort in life and death?" The Catechism is not in the first instance an intellectual exercise, but is a personal, dynamic confession of the Christian's faith — a faith which touches every aspect of life.

An exposition of the various sets of questions and answers ("Lord's Days") should not lose sight of this. The second Lord's Day is not an intellectual exercise which considers man's knowledge of sin derived from God's law. This Lord's Day, and all the following ones, are expressions of the Christian's personal faith. Nor does the Catechism accomplish this by making a number of unrelated confessions. Each set of questions and answers arises from, and is built on, the foundation erected in the first. In the first Lord's Day the Christian

confesses that he is not his own but belongs with his body and soul to Christ Jesus. The second question and answer of this Lord's Day tells us that no one can make this confession unless he knows in his heart and mind his sin and misery, his redemption in Christ, and how he is to express his thankfulness for this redemption. After giving this as the basis, the Catechism divides itself into three sections or divisions, each division occupying itself with one of these aspects. This clearly shows the relation of the following Lord's Days to this first one. All the succeeding Lord's Days arise out of the confession that Christ is my only comfort in life and in death.

Lord's Day II begins a discussion of the sin and misery of man. The personal character of the Catechism is very evident in this Lord's Day. There is no abstract discussion of sin as it pertains to mankind in general. In fact, the questioner is so personal and intimate that the one to whom the question is directed could wish that the questioner would at least be somewhat more refined in the way he asks such personal matters. His first question in this Lord's Day is not directed to the hospital patient whose body is racked by pain and suffering. Nor is it directed to the poverty-stricken individual who has only black coffee and potato peelings to set before his hungry family. The questioner is not looking at the wretch lying in the gutter of some skid-row section. Instead, he looks at the preacher of the church when he asks this. His eye is fixed on the elder and on the deacon. He looks directly at the well-dressed people sitting in the audience of a Sunday worship service. He looks at those people who were joking and laughing on the way to church — at those who possess all kinds of luxuries and good fortune in life. Of such folk he asks, "Whence do you know your misery, your wretchedness?" This is rather shocking and somewhat embarrassing. He could at least have been somewhat more refined when asking this personal matter of such people. He certainly could have stated his question differently. But that is the method of the questioner. There is nothing abstract about it. He is personal, bluntly personal at times. There is no beating around the bush. He says, "You confess Christ as your Savior so I ask you how you know your misery. You must know it or you would never say that Christ is your only comfort."

The "you" of Question Three plays a key role in this Lord's Day. The "you" is not general in the sense that it includes all men indiscriminately. A very specific group of people is asked this question. They are the ones who confessed in the first Lord's Day that their only comfort is Christ. To ask this question of those who do not know Christ as their only comfort would in most instances be meaningless. Such a person would perhaps feel insulted if he were asked this question, or he might take it as a rather humorous question: "Me, miserable why I'm the happiest man in the world." The misery of which this question speaks is not general knowledge which can be obtained through the classroom lecture, from the laboratory, or from reading the great authors. This is a knowledge which is only learned from Christ. It is directly related to Him. The better one knows Christ, the more he knows of his sin and misery. It has been said that this is the paradox of the Christian life: the Christian becomes more holy each day, and each day he is more convinced of his badness.

The first question of Lord's Day II asks, "Whence do you, as a person taking his stand in Christ, know your sin and misery?" The answer is, "Out of the law of God." In seeking to understand this Lord's Day we must avoid the danger of separating it from its foundation — Lord's Day I. A consequence of separating the two is that the law is seen without any relation to Christ. The question is then taken out of its context and we have the tendency to build a theology around the concept of the law as it stands in and by itself. A result of this is the conclusion that the law and the gospel are two separate aspects of the one revelation of the one God. The law is thought of as something which teaches man his sinfulness, but he must go to the gospel to find out about his salvation from sin. Those who make this separation approach this Lord's Day as one in which we make a study of our sin by holding up the law as a mirror in which we see our sinfulness reflected. We hold up this great mirror, the law, and look into it with such intensity that the image of ourselves becomes black because of sin, and a feeling of misery takes hold of us.

When one has this conception of the law it must be rather perplexing to him that those who do not confess Christ never see themselves as sinners when they look at the law. Non-believers are also acquainted with God's law, but somehow they do not seem to be convicted of their sinfulness when they meditate upon it. But is this really so perplexing? Is the Christian who separates the law from the gospel perhaps expecting something to take place in the non-believer which does not take place in him either when he looks at the law in this manner? Perhaps the law does not disturb him either when he looks at the law as law, separated from the gospel. Paul tells us in Romans 7 that when the law is looked at apart from the gospel, or separated from Christ, it does not teach one his sinfulness at all. Instead of functioning as a teacher of sin, it makes one sin. It drives him on in his sin. We would never think the law could do this if Paul had not told us so. But here it is in Rom-

ans 7:5, "While we were 'in the flesh' the Law *stimulated* our sinful passions and so worked in our nature that we became productive — for Death" (translation by J. B. Phillips; italics my own). The law looked at apart from Christ, the law taken out of the context of the gospel, sets goals up for the sinner to drive at. Sinful, egotistic man often stops at nothing to reach these goals. He cheats and lies, he ruins the reputation of others to get ahead himself, and some even murder to obtain their goal. He does this through the stimulation given him by the law. This is what the law does when we are in the flesh, separated from Christ.[1]

Lord's Day II does not allow a separation of the law from the gospel. The questions and answers in Lord's Day II are built on the confession made in Lord's Day I, that we stand in Christ. The law is looked at through the eyes of one who is engrafted into Christ. No doubt the author of the Catechism was careful to bring out this relationship between law and gospel because Scripture itself insists on this. Scripture never presents the law in and by itself. It never presents the law apart from Christ, or apart from the gospel. The law is always given within a certain context in Scripture. This comes out clearly in Exodus 20, where the Ten Commandments are given. The law does not suddenly appear on the scene of redemptive revelation as a bolt out of the blue. The law is not found in Genesis 1, or even 3 or 4. Instead the law is deeply imbedded within the story of Israel's redemption from Egypt. First God in His mercy leads His people out of their bondage and slavery, and then He gives them His law. The law is closely bound up with the gospel and comes within the confines of the gospel.

The law separated from the gospel is what Calvin refers to as a "naked law" (*lex nuda*), but Scripture always presents what he called a "clothed law" (*lex festita*).[2] In this connection it is worth noting that Calvin did not give the law the function in his worship service that it generally has in the Christian Reformed Churches. He did not use the "naked law" as a confession of sin. The law in his worship service at Strasbourg found its place within the context of the gospel, as it should. In his liturgy sin was confessed by a prayer. This was followed by Scriptural words of pardon and the absolution, and *then* came the decalogue. It came as a rule of gratitude to pardoned Christians. It functioned within the setting of the gospel. But here it also served as a mighty teacher of sin. This is brought out by the fact that the congregation sang *Kyrie eleison* (Lord, have mercy) after each law.[3] Calvin clearly saw that the law in and by itself cannot serve as a teacher of sin, much less as a confession of sin.

We move on now to the next question of this Lord's Day and ask what the law, seen within the context of the gospel, requires of us. It is significant that the Ten Commandments are not mentioned here. Instead we go directly to Christ and to the fullest and most complete formulation of God's law. We would hardly expect the author of our confession to do otherwise. We are New Testament Christians. We enjoy the fulness of God's revelation. Therefore, we find the great commandment of love given as God's demand upon our lives.[4]

One can understand how this love commandment functions as a teacher of sin only when one sees it from the perspective of what Paul calls the mind of Christ. The Christian has this mind. Such a person is one who has experienced a conversion in his life. The direction of his life has been radically changed. The chief desire of such a person is to do God's will. That which God desires is his desire. The love commandment tells the Christian not only what God desires, but what God demands of him. The commandment calls for love to God and to one's neighbor. The Christian's desire in life is to keep this commandment, but he finds himself not doing it. There are even times when the Christian lives as though he has no knowledge whatsoever of God. The Christian, standing in Christ, knows that his love for God is expressed and becomes evident through his love for his fellow man. His one desire in life is to give full expression to this love, but he also knows that if God were to judge man's love for God on the basis of man's love for his fellow man he would be hopelessly lost. The law seen in this context shows how deeply sin is imbedded within us. The very things we want to do, we do not do, and the things we do not want to do are the things we do.

This in itself is enough to show the miserable condition of the sinner. But the Catechism does not leave it at that. It asks one more question which makes the Christian cringe under the burden

1. Cf. exegesis of Rom. 7:5 given by Prof. Herman Ridderbos, *Commentaar op het Nieuwe Testament* (Kampen: J. H. Kok, 1959), pp. 145-146.

2. Cf. Calvin's *Institutes*, II, vii. The title of this chapter in itself is revealing of Calvin's view of the law. It reads, "The law given, not to confine the ancient people to itself, but to encourage their hope of salvation in Christ, till the time of His coming." Throughout this chapter Calvin points out that the law, within the context of the gospel, drives the believer closer to Christ. The law shows the Christian his own inability and makes him the more aware of the fact that his *only* comfort is Christ.

The reference to Calvin's view of the *lex nuda* and the *lex festita* is taken from a lecture given by Prof. R. Schippers on "Law and Gospel."

3. William D. Maxwell, *An Outline of Christian Worship* (New York: Oxford, 1949), p. 114.

4. In the section of the Catechism which treats the Christian's life of gratitude, the many facets of this love commandment are explained. In doing that, our confession makes use of each of the Ten Commandments.

of his sin. It asks, "Can you keep all this perfectly?"

The author of our confession knows that misery reaches its most intense proportions when there is a burning desire to do something but one is hindered from doing it through his own inability. As a case in point the example may be given of a child drowning when the turbulence of the water or the inability to swim prevents the person on shore from saving the child. In such a situation a person's heart is torn to bits by his burning desire to do that which he is not able to do. The same is true of the Christian who desires to do the good but finds himself unable to do it. At this point the paradox of the Christian faith which was mentioned earlier comes into sharper focus. The more closely one is united to Christ, the greater his desire becomes to keep God's law, but at the same time it becomes increasingly clear to him that he is not able to keep it, he in fact sees that his very nature is inclined to hate God rather than love Him.

Sin certainly has worked a tremendous revolution in man. God created man to love, but through sin he only hates. Man does it in spite of himself. His nature drives him to it. The great apostle Paul realized this as he stood in Christ and cried out, "Wretched man that I am! who shall deliver me out of the body of this death?" (Rom. 7:24). This is the cry of the apostle who stands, not in the flesh, but in the spirit, in Christ. And he immediately adds, "I thank God through Jesus Christ our Lord." Here we see the law functioning as a powerful teacher of sin, but it is the law within the context of the gospel.

The Tokyo Christian Crusade

by John Timmer

FROM MAY 6 TILL JUNE 4 JAPANESE PEOPLE HAD the opportunity of attending the Tokyo Christian Crusade led by Dr. Bob Pierce, President of World Vision. Hailed as "the largest single evangelistic venture in Japan's century of Protestant mission," the month-long Crusade attracted a total of 250,000 visitors. Besides the nightly meetings in the Tokyo Metropolitan Gymnasium, pastors' seminars were conducted, and television and radio were utilized at a moderate scale to introduce the Crusade, its musicians, and its programs to an even wider audience. Christian business men, doctors, and ministers from the U.S. and Canada, including also some Christian Reformed people, participated in the meetings as "crusaders." In all likelihood a film like "Cry in the Night" will be produced to publicize this colorful and unusual event and to stimulate further support for the program of World Vision.

Opposition against the Crusade was strong and extensive. For example, in April the inter-denominational Christian weekly *Fukuin to Sekai* (Gospel and World) conducted a poll among its subscribers to determine their attitude. Of those who responded 29% declared themselves in favor of the Crusade, 46% were opposed to it, whereas the remaining 25% professed indifference. Why did a large percentage of the Japanese Christians object to this month-long presentation of the Gospel? Why did the Crusade become the subject of quite a controversy? The impressions thus far given at home show that the source and nature of the opposition have not been adequately presented. In as far as these protests were written in a language inaccessible to most of us it only seems fair, and certainly so from the point of view of objective reporting, to present the criticisms raised to a wider public. Our purpose in writing this article, therefore, is none other than that of defining more exactly the attitude of the majority of Japanese Christians encountered by the Christian Crusade.

One criticism that weighs quite heavily in the minds of some Japanese is that which relates to the political situation. It is especially the younger, well educated, and politically sensitive generation of Christians which has accused the Crusaders of misunderstanding the serious political situation in which Japan finds itself at the present. The purpose of these meetings has been understood to be related to anti-communistic propaganda and the support of the new Security Treaty. Even though from the side of the Crusade vigorous efforts have been made to rebut these charges, the fact that plans for the Crusade were laid during last year's political upheavals accounts for the fact that from the very beginning the Tokyo Crusade has been viewed in a political context. Dr. Bob Pierce's sudden departure for Japan in order to decide whether the Crusade was to be held or not, coincided to the day with the automatic ratification of the new Security Treaty. When one further realizes that during this period of political unrest postponement of the Crusade was seriously considered because of a lack of funds, one can easily see why many people here were forced into thinking that the threat of Communism in Japan was utilized by World Vision as a money-raising catalyst. Recent reports from America have confirmed these Japanese in their

conviction. Via radio programs and the printed page, the American people have been exposed to the false impression that the Communists tried to do all in their power to prevent these meetings from being held. This, however, is contrary to the actual state of affairs.

The weight of this criticism becomes even heavier when one realizes that many Japanese do not tire of pointing out that opposition to the new Security Treaty cannot, in a simplistic and misleading fashion, be dismissed as Communist-inspired and Communist-led. The motives for it were multiple and (for Westerners) often complex. More than one hundred different organizations opposing the ratification of the treaty joined hands and formed what was called "The People's Council for Preventing Ratification of the Security Treaty." Although it is quite true that Communistic influence extended beyond the Party, the Communist party was only one of these hundred and more organizations that composed this council. Many Japanese feel insulted, therefore, when they hear others dismiss all opposition to the Security Treaty as Communistic. This, they feel, has been done by World Vision for propaganda purposes.

A second criticism of the Tokyo Christian Crusade concerns its un-indigenous character. It was planned, financed, and run by Americans. This type of evangelism, they say, belongs to the pre-war period of "Western Missions," not to an era of awakened nationalism.

What, more specifically, was the case? The Japanese Church, because of its small size, has never learned to conduct evangelistic meetings on a large scale. For this it lacked the organizational talent as well as the financial power. When, therefore, representatives of World Vision first suggested the idea of a mass evangelistic meeting to be held in Osaka, their Japanese brethren did not know how to proceed, how to organize, or even where to begin. The people of World Vision thereupon came up with an almost "perfect" method, the product of many years of experience in this field. The method was adopted and in May of 1959 a three-week Crusade was held in Osaka.

This meant an unconditional surrender to a foreign method. It, moreover, meant a surrender to the American way of financing it. So, too, in the Toyko Crusade; it was two thirds financed with American money. To make this brief program eye-catching and colorful, tremendous sums of money were required which could only be derived from American sponsors. The Crusade, it was further pointed out, was *run* by Americans. Japanese Christians only filled the minor roles. Dr. Bob Pierce spoke each night; a 1000-voice choir and an 80-piece symphony were under the direction of Ralph Carmichael of Hollywood; there were no Japanese among the soloists taking part in the program; Dr. Paul Rees, World Vision vice-president-at-large, was the leader and main speaker at the pastors' seminars.

What this did, so it was said, was to strengthen in the minds of many Japanese the already deeply rooted notion that Christianity is the ideology of the cultural system known as the "West", or, "the American way of life."

One pastor, when asked for his comment on the matter of foreign initiative, spoke as follows: "This Crusade can perhaps best be compared to a storm that passed over a section of our land. It carried with it great powers (such as organizational and musical talents, finances, and the tireless devotion of its organizers), which, when released at the right time and in the proper place could be of extreme benefit to the soil. Many watched it go by. The farmers paused. But it failed to change the soil. Its winds were too strong; its rain too sudden and too violent. What the soil needs is a steady rain that will seep in. It waits for the farmers (the pastors, the witnessing church members, and the foreign missionaries). They are the ones that identify themselves with the soil. Year after year they pour their labors upon her as a sacrifice. Only the farmer really loves the soil since only the farmer truly knows her. The soil realizes this and gratefully grants to him whatever abiding fruits she is able to yield."

There is, thirdly, a deep concern on the part of many Japanese Christians about the type of Christianity which this Crusade promoted. World Vision receives much of its support from small and independent churches, not from the larger denominations who have their own Mission programs. It has, as a result, strong inter-denominational characteristics. In the Crusade preaching, it was feared, the nature and function of the Church would receive scant, if any, attention. This fear proved to be justified. Salvation was presented in terms of individualism rather than in those of incorporation into the fellowship of the Church. It is the latter which Japan needs. As it is, Japanese Christianity shows a strong tendency toward individualistic piety. This piety often exists in isolation from the Church and has found a home in a movement called the *Mukyokai* (non-Church). The *Mukyokai* Christian movement, whose membership has been estimated to constitute from 10% to 20% of the total Japanese Christian body, is a form of Christianity which abhors organization, liturgy, and church polity of any kind. It does not recognize the sacraments and has no ordained clergy. It is the faith that "each individual believing directly in the living Savior Jesus Christ can gain salvation." One can easily understand, therefore, why it is that many of the Christians here have difficulty sympathizing with a type of preaching whose conception of salva-

tion seems to bear no essential and vital relationship to the Church and which fails to cultivate and create in a very positive way a loyalty to and a love for the Church in its historical manifestations.

Before the opening of the Crusade questions were raised concerning the constitutionality of the Crusade's use of the Tokyo Metropolitan Gymnasium, a public recreational facility. These questions gave occasion for a sustained and animated debate in the daily newspapers. The protests centered around Article 1 of the "Law on Tokyo's Metropolitan Physical Training Institutions" and around Article 89 of the National Constitution. Article 1 stipulates that the gymnasium in question may only be used "to promote the physical training and recreation (entertainment) of the citizens of Tokyo." To obtain the rental of the gym, concessions had to be made which transformed the meetings into recreational gatherings. Consequently the larger part of the program had to be devoted to music in order to qualify as "entertainment." The whole matter was placed in an even broader context when it was pointed out that Article 89 of the National Constitution, forbidding the use of public facilities for religious propagation, aimed at cutting the tie between the State and Shintoism, which is the former State religion.

The questions inevitably asked were, first, Is it honest and in accordance with the finality of the Christian faith to use the word "entertainment" as a cover under which to conduct a Christian crusade?, and, secondly, Even though permission was obtained somehow or other for the use of the gymnasium, is it wise and truthful to go contrary to the obvious intent of the Constitution for the purpose of proclaiming the Gospel of Truth?

As the Crusades of many centuries ago, so also the crusades of the present era are an expression of the earnest desire of those in "Christian lands" to win for Christ pagan territories. The organized Mission enterprise of the denominations seeks the same goal. But individual, small, and independent churches must find the fulfilment for this drive in praying for and contributing to such short-term projects as the Tokyo Christian Crusade. The inevitable limitations of such projects, such as the inability of its leaders to speak the local language, the consequent difficulty of identifying the crusade with the people and the people identifying themselves with it, the standardized approach forced upon varying situations, and the inability adequately to incorporate converts into a church life — all these do not detract from the Mission impulse which underlies such crusades, but they do raise in sincere Christian Japanese minds the kind of problems which have been briefly presented here. These are problems which American Christians should join their Japanese brethren in facing squarely.

The Loneliness of the Lonely Crowd

by Jack Westerhof

DURING THE LAST DECADE IT HAS BECOME THE curious preoccupation of sociologists to point out the disillusioning connection that exists between scientific power and human desolation. From the year 1950 until 1960 a steady stream of literature dealing with this problem rolled off the press. In 1951 David Riesman published his *The Lonely Crowd.* Five years later C. W. Mills sent *The Power Elite* into the world. And not quite a year later William Whyte, Jr. published his well-known critique of *The Organization Man.* In addition to these major documents, numerous periodicals ranging from the "slicks" to scholarly documentaries of neurology and sociology have flooded American homes, offices, and libraries. All of them depicted in graphic detail the correspondence of an unchecked technical power with the increasing desolation and loneliness of the human spirit.

It is significant that the psychiatrist's couch is no longer the sanctuary of the few. It is no longer thought unusual for a sociologist to refer to men and women as "not inordinately neurotic but neurotic." And it is significant that the sales of tranquilizers and phenobarbituates reaches new highs annually with a regularity that is astounding and at the same time alarming. Sociologists such as Mills and Whyte tell us that people are lonely and that they are desolate with a desolation more desperate than the worst loneliness they have ever known.

They tell us that the loneliness of the lonely crowd is not the sense of frustration that creeps in as a result of disappointment. Some of us expect and demand lofty things from our fellows and periodically we are reminded of the curious fact that the more we expect and demand of our fellows the more we remain alone. The cloud-capped towers, too, are lonelier than the broad and wide mountain ranges. That kind of loneliness is the echo of a lofty spirit. That kind of loneliness is the loneliness of the inner sanctuary where intrusion is violation.

The loneliness of the lonely crowd is a far cry removed from the loneliness, moreover, of the man who loves nature. Loneliness like that is the enjoyable solitude of a man like Thoreau who once

said that he had never found a friendlier companion than solitude. Then our loneliness is the contemplation of our kingship over nature and then the loneliness of the heart is the longing of the king for his lost heritage. Then our loneliness is the vision of the original Adam — who just disappeared around a bend in the road where we can't follow. But the loneliness of the lonely crowd is not the longing for a lost Paradise.

Nor is it the loneliness that is the reflex of self-love. It may be that our solitude is the result of our escape to self. Then our loneliness is an escape to self-reflection because in the community we are forced to think of the other fellow. It may also be that our solitude is the reflex of our love for life, an attempt to retain self-identity, or the refusal to be dissolved in the roar and turmoil of the organization. That loneliness is the search for a rivulet so that we may escape the river. That solitude is the occasion for us to take one step backwards in order to prepare for the greater jump on life. But neither is this the loneliness of the lonely crowd.

The solitude of the lonely crowd is much more than the solitude of a lofty spirit, the love of nature, of grief, or of self-love. It is the solitude of an isolated, truncated humanity, of a broken branch. It is the terrifying loneliness of collective despair. It is collective isolation. It is the despair of thousands who fear the dread of the powerful forces of tanks and guns and atomic energy. The fear of not knowing what may befall us next, of not knowing what the abominable power of the hydrogen atom may unleash; that fear is the dread that drives us into the seclusion of our own weakness. It is that fear that produces habitual neurotics. We have seen and heard of the destruction that fell upon Hiroshima: a glowing, white city innocently trading and buying at sunrise but blackened and desolate by sunset. That fear makes us cower; that fear makes us hide our faces behind our hands; that fear drives us to the communion of the organization. In Walter Lippmann's apt but sad metaphor: it is this dread that even now is beginning to cause a whole society to "welcome manacles to prevent its hands shaking."

The antidote of conformity has had less effect than patent medicine. It is but temporary relief. At best it is a sham in the belief in which people find some relief. We still pass each other like ships in the night. Sociologists like Whyte and Riesman now believe that "other-directedness" is no cure. And their warnings are clear — an unchecked increase of purely scientific power research, they remind us, can lead only to the desolation of atomic destruction. Perhaps they may yet convince the Western world that the desolation of humanity is too big a problem for the unchecked scientist. And perhaps they are beginning to realize that this problem is not quite so novel as appears. Actually, it is as old as Adam. The beginning of estrangement is recorded in the first chapters of Genesis. The story of the estrangement of humanity is the story that was enacted when Adam first turned his back upon his Maker. Perhaps these scientists realize that the problem is too big for Adam's brain and muscle. Perhaps the battle is not to the strong. The problem is, after all, in its deepest ground a problem of the spirit.

Some have advocated universal education as the one effective solution. Others, less optimistic, have put their faith in withdrawal. Withdrawal, of course, is tantamount to defeat. Education seems more plausible. Socrates already toyed with education as a solution when he debated whether or not education leads to virtue. According to some of his own teaching, however, he was convinced that the tragedy of the human spirit is a problem that has its roots all the way down in the human heart, and that neither spiritual withdrawal nor universal education alone can be the solution.

At bottom, the problem is a religious one. The power necessary for the gathering of a humanity without fear and strife, a humanity which has been characterized as "a scattering of empty packets on the steppes," that power must be stronger than the greatest electromagnet scientists have devised. That power must be super human. It must be the power of God. This power we must appropriate. It will require much patience and much humility for us to recognize and acknowledge that the salvation of humanity is "not by power, not by might, but by my spirit — says the Lord." It will require humility and penitence for us to recognize that our own estrangement is but the outgrowth of Adam's first shamefaced estrangement. And it will require much humility and faith for us to acknowledge our estrangement from our Maker and to accept our participation in the reunion that occurred through the magnetic working of the second Adam.

Conflicts of the Dark Night

by Gracia Fay Bouwman

LOVE IS ALTRUISTIC. WHICH IS TO SAY, "OTHER-directedness" is at the heart of the nature of God, and is intended to be the heart of all spiritual reality. That we may learn that it is more blessed to give than to receive, He who by His very essence is independent, self-determining, the Source, has determined to need, to be acted upon, to receive. He kneels, He bows the Godhead and asks us to crown it.

Christianity has traditionally seen pride, the desire for self-reliance, as the root sin, and has seen God's work of reclamation directed toward making man's life turn, not upon self, but upon God. One of His chief means to this end is the Dark Night of the Soul.

The concept was first defined by the sixteenth-century Spanish mystic, St. John of the Cross, in a book of that title. In the first part he describes the Night of the Soul, a period of intense spiritual suffering, characterized by fear, frustration, desolation, and misery. The second part, the Night of the Spirit, tells of an ordeal known only to the spiritual aristocracy. It begins with an agony of utter despair, but becomes a completely non-rational experience of God, and continues eternally.

St. John influenced, among others, three English religious poets of the early seventeenth century, John Donne, George Herbert and Francis Quarles. Donne and Herbert are writers of considerable importance; Donne's power and complexity are well known. Herbert was his inferior in these respects, but was more polished and had broader spiritual perspectives. Quarles does not excel in power, craftsmanship or breadth, but his intensity more than equals theirs, and occasionally he touches greatness.

The Night is a much larger thing than St. John of the Cross described it. The nature of the ordeal varies so widely among different people, and within a single individual at different times, that the concept cannot be neatly defined. Two major conflicts within it are traceable: Christ versus the World, and Human Desire versus Divine Desire.

Christ versus the World

Sooner or later in the course of one's salvation God puts Himself into competition with things — all things, good and bad — and demands a choice involving complete surrender and total sacrifice. The reaction to these alternatives depends on how much one has seen of Him, and how much of things. Francis Quarles had no trouble at all on this point. He saw the great beauty of Christ; in the world he saw only evil. He never tired of contrasting the two, emphatically damning the world and choosing Christ.

Donne had no real conflict either. He savored the world, good and bad, to the full; when that fell apart, there was no place to which he could go but Christ. "Marry those loves, which in youth scattered bee / On Fame, Wit, Hopes (false mistresses) to thee." ("A Hymne to Christ")

For one with keen aesthetic sensitivity, the problem multiplies. Francis Thompson (to borrow him momentarily from the nineteenth century) flees in panic at the prospect of exchanging all that he has for a love of which he knows little. The closer He comes, the blacker the night. George Herbert may possibly have had the hardest struggle of all. He already knew Christ when he began to experience at college and at court the returns from his noble birth and extra-ordinary poetic gift. And he was allowed to enjoy both in peaceful coexistence before being forced to choose.

> I looked on thy furniture so fine,
> And made it fine to me;
> Thy glorious household-stuff did me entwine,
> And 'tice me unto thee.
> Such stars I counted mine: both heaven and earth
> Paid me my wages in a world of mirth.
>
> Whereas my birth and spirit rather took
> The way that takes the town:
> Thou didst betray me to a lingering book,
> And wrap me in a gown.
>
> ("Affliction")

But God and the things that He has made by means of human intellect are not by nature mutually exclusive. The conflict begins to be resolved when we realize that He makes the separation only so that it may be certain we are not adoring His gifts instead of Him. He wants us to accept them with surrendered eagerness, to examine, to discriminate, and, whenever possible, to cleanse them from long contamination so that we may trace the workings of His genius in them.

Surrendered eagerness is certainly one of the most difficult of all attitudes. Things given to be helps become distractions and stumbling blocks. It is a temptation to the intense lover of Christ to run straight toward Him, abjuring all things that could possibly become competition for his devotion. Precisely at this point St. John of the Cross makes a serious error. He sees the very darkness of the Night of the Spirit to consist in the sleep of the senses and the understanding, so that the direct mystic contact with God may be undisturbed. It is true, as he points out, that there is greater

security in darkness. The soul is hidden from the temptations to sin that arise from the world, the flesh, and the devil. Donne follows him in this error.

> Churches are best for Prayer, that have least light:
> To see God only, I goe out of sight:
> And to scape stormy days, I chuse
> An Everlasting night.
>
> ("A Hymne to Christ")

But the shortest and surest road is not always the best. Occasionally it may be necessary to hide, but as a rule does not God want us to accept things, rather than to reject them? Of the four poets, Herbert comes closest to realizing this fully: "Religion does not banish mirth, but only moderates and sets rules to it." Undeniably there is risk of major distraction. God expects from us courage such as He has shown.

Human Desire versus Divine Desire

The Psalmist asks: "My God, my God, why hast thou forsaken me?" If it is true that God woos the soul — that it desires Him only because He has desired it — way should He desert it? Why should a cry of longing for which He is responsible meet with an echoing silence?

Doubtless because of some sin in us. The holy God cannot abide in the presence of sin, and so He withdraws until it is repented of and cleansed.

There is a great deal of truth in this solution. When something is wrong it cannot be God's fault, the trouble must lie at home. So the soul launches a ruthless introspection that is very often fruitful. Herbert writes:

> Poor heart, lament,
> For since thy God refuseth still,
> There is some rub, some discontent,
> Which cools his will.
>
> Go search this thing,
> Tumble thy breast, and turn thy book:
> If thou hadst lost a glove or ring,
> Wouldst thou not look?
>
> What do I see
> Written above there? *Yesterday*
> *I did behave me carelessly,*
> *When I did pray.*
>
> ("The Method")

Donne is keenly aware of the many reasons why he should suffer. His preoccupation with his sins is so intense that he often fears for his very salvation. St. John had said that the greatest agony of the Dark Night is the soul's fear of complete and final abandonment by God, since it sees no reason why this should not be. It is interesting to notice that Donne has a Calvinistic streak that pulls against this despair: "I have a sin of fear."

Examples could be multiplied to show of Quarles and Herbert that each of them was the chief of sinners, but neither expresses this terror of damnation.

After the sin is confessed and forgiven, the desired presence of Christ should return. Sometimes it does. But often He will be gone, and gone — and no zealous introspection can reveal a reason why. This is darkness indeed. Poor Quarles's spiritual life seems to have been an arctic winter, interrupted by occasional brief glimpses of daylight only to be plunged again into the long darkness of passionate, frustrated longing. He apparently never learned the lesson of this particular conflict — that not only all things we possess, but even the desire for Christ must be surrendered to His will. George Herbert was able to say, "And yet since these thy contradictions / Are properly a Cross felt by thy Son / With but four words, my words, *Thy Will be done.*" ("The Cross") And St. John instructs beginners that it is a mistake to let their spiritual appetites rage. We must firmly grasp our desires and wait His pleasure. This is well illustrated by the following contemporary poem:

> One day God lifted me into the hollow of His right hand.
> I gazed at His beauty
> Revelled in His presence,
> Thrilled to His power.
> I loved Him.
> Strangely, the joy did not last.
> I began to slip over the edge
> His presence was leaving me
> I became terrified
> I looked up to where I had seen Him last,
> Pleadingly, tears in my eyes,
> "Father, why?"
> No answer.
>
> *If I could only see Your face*
> *Then all would be alright again.*
> *Then every fear that has come in*
> *Then every doubt and every sin*
> *Would vanish in a blaze of grace*
> *If I could only see Your face —*
>
> Still no answer.
> I looked around frantically
> Above, beyond, beneath —
> Beneath me was His other hand!
> With a great sigh of relief I fell into it.
>
> I am still safe in His hand.
> Though I seldom see His face
> I believe He always smiles.
> I am satisfied that He is big enough to take care of me.
> There are some things to be learned
> In His left hand
> That cannot be learned in the right.
> It is strange how pliant I have become,
> How often I find myself saying
> "Do whatever you will with me.
> It's alright, I trust you."
>
> I trust Him.
> Some time, when I have learned all there is to know here,
> He will come again, and receive me to Himself.
>
> ("The Other Hand")

Notice that the desire to possess and experience God is still the predominant interest. The intensely subjective outlook is characterized by a personal interpretation of the traditional lover-beloved allegory. This is Francis Quarles's favorite subject.

> He's firmly mine by oath, I His by vow;
> He's mine by faith, and I am His by love;
> He's mine by water, I am His by wine;
> Thus I my best beloved's arm; thus He is mine.
> (No. III, Book V)

St. John, of course, is with him. The poem he is explicating in the *Dark Night* presupposes that the lovers are Christ and the soul. The mystic love for Christ is essentially isolated, is Kierkegaardian in this respect. Being undeniably convinced that his company is really desired by God, the mystic becomes aware that he is very important by virtue of this union. He can say "God and I," not because he has successfully stormed heaven, but because he has received an invitation. This awareness is intoxicating. There is not only the obvious danger of pride, but the more subtle peril of the Christian existentialist outlook mentioned above. The Bride is not the soul; it is the Church. From the soul's point of view, the only important thing is immediate personal union of self with Christ. From the Divine point of view, the objective is complete union of Himself with all of His own. The critical point of expansion is a surrender of the pre-occupation with the first, in exchange for the second. It means critically evaluating the desire for, and pursuit of, beatitude, and seeing it as first of all a devotion to the beatitude of God. In short, objectivity.*

The two are hardly mutually exclusive. In the midst of a volume of intensely subjective Donne poetry we find Sonnet XVIII, "Show me deare Christ, thy Spouse." And Clergyman Herbert had a passion for the Church that could have been communicated to him only by Him whose passion the Church is.

Love for the Church is only one manifestation of objectivity, and not at all to be found only at the end of a dark night. But essential objectivity is the only spiritual attitude that ends the night. Perfect objectivity is not found in the histories of the saints. The problem will not come to a clean round solution, simply because we always keep our identity in the midst of identification with Christ. He will not satisfy the desire to lose self-consciousness in experience of God. The soul must find the place where, though it still wants, its want is for His sake. "Let me not love Thee, if I love Thee not." (Herbert, "Affliction")

In summary: God's love seeks, by means of the dark night, to make human love other-directed. He turns it away from things to Himself through the conflict with the world and He restores the world to it. When it is His, He brings it under control of His will, and ultimately makes it imitate His love in devoting itself completely to the good of another.

*I use this term in its ordinary sense, as opposed to subjectivity, not as opposed to the "intersubjectivity" of Gabriel Marcel and Martin Buber.

Koinonia As A Pastoral Goal

by Earl Jabay

THIS BUSINESS OF BEING A PASTOR IS NO LARK AS pastors well know. The ordinary pastoral care of the members of Christ's church is difficult enough but even more difficult is it to form them into an organic unity so that they all are possessed by one Spirit, all striving for the same purpose. Quite aside from the larger ecumenical issues in Christendom is the problem each pastor faces in getting the members of his congregation to be one in body, one in hope, one in the Lord and one in faith. Our ecumenical hopes for denomination to join with denomination are not meeting with sensational success and this is so at least in part because within a congregation the problem of disunity also exists. The "blest tie that binds our hearts in Christian love" is not always an accurate description of the relationships which exist between the groups, sub-groups and individuals of a congregation. If we look closely at a congregation I think we will find there are particularly two types of people who give us most difficulty in achieving a unified fellowship. They are the hostile person and the apathetic person. I would like to illustrate each.

The hostile congregant is often most angry with his pastor. The pastor just does not measure up. He preaches badly or is too lengthy. The preacher is either too doctrinal or not doctrinal enough. If the minister is seldom home, he is a scoundrel for deserting his family; but if he takes a few evenings off each week, he is lazy. The hostile parishioner is most easily seen at the congregational meeting. Others may submit to the "domination" of the minister but not he. Our angry man is not at all in favor of more debt, nor will he remain a member

of the church if this building program goes through and he forcefully tells his fellow members just how he feels. Moreover, he has some strong doubts about the moral character of the pastor. The pastor is partial, double-dealing and untrustworthy. Our hostile member freely voices his opinions and soon collects a coterie of disgruntled, angry and very determined people whose function in the church now seems to be to make things as unbearable as possible for their minister in the hope that he will either abjectly submit or else accept the first call that comes along. These angry ones are very destructive and they are usually very strong personalities.

Why is the hostile parishioner so angry? Basically, I believe, because he is so lonely. It is true he has his little circle of so-called friends but these relationships are shallow; they stick together not because of interpersonal attraction but because they all have a common unconscious goal — they all love to hate. And even more than they hate others, they deeply hate themselves. Such a person, who is both self-hating and projecting his hate to others is desperately lonely. Even if he finds a crowd and enters it, he feels painfully alone.

Another kind of person who gives the pastor trouble in forming a unified fellowship we might call the apathetic person. You know him well. He is a confessing member but he infrequently attends church; he seldom enters into the society-life of the church; he supports the kingdom of God with his spare pocket change. He will accept a box of budget envelopes — indeed, he favors their use, but he never uses them because he just doesn't care to use them. He loves the Christian School, he says, but he does not support it nor does he send his children to it. The pastor may be seeking to use the entire church in an evangelistic campaign in the community but our apathetic friend will not be moved, for foot-dragging has become a way of life with him.

Why are some members so apathetic? Is it not because they have never really felt on a deep level the fellowship of the church? They are estranged from the life of the church though nominally members of it. They have not deeply experienced the communion of the saints for they fear close relationships and consequently their attachments to the Body of Christ are tenuous. In many ways, these apathetic people are brothers and sisters to the hostile group we described. Indeed, the apathetic member is essentially hostile but he expresses his aggression in a passive way. Both types, however, though in the church are not of it. They are a fringe of islands which surround the mainland of the church.

Now the hope and calling of every pastor is to develop a living community in his congregation which will include all the souls entrusted to his care — not only the vital nucleus but also the hostile people and the apathetic. The vital nucleus may itself be in need of some revitalization even as the hostile and apathetic parishioners need to experience perhaps for the first time the communal life of the church, but my point here is that our pastoral goal is to incorporate all our members into the living Body of Christ.

I would like to describe this sensation of groupness or "we-ness" in the church by that New Testament word *koinonia*. This word will not apply to superficial interpersonal relationships within the group; nor is it to be equated with the genial, social get-alongness of easy-talking conversationalists. The meaning it carries in the New Testament should be preserved for today. In the Bible it is used to indicate a spirit which is created when persons generously share each other on a deep level. Koinonia is most frequently translated *fellowship* but always with an emphasis on the aspect of sharing deeply not only things as in Acts 2 but also persons and even life itself. There is an ecstasy and communion in this fellowship. Secular Greek used it frequently for the marriage relationship. It is a word, therefore, which describes adequately the quality of the vital relationship between the members of the church and their Head, Jesus Christ. The goal of the pastor, we may say, is to promote in the church of our day such koinonia as existed in the New Testament Church.

It should be made clear at this point, however, that I am not proposing that we pastors adopt a new goal in our pastoral work. On the contrary, koinonia *is* our goal. Most of what we do as pastors is calculated, if not consciously then unconsciously, to develop unity and oneness in our congregations. It would seem that such a goal should be left not only unchanged but should be encouraged. If there is anything novel in what I am saying it is surely not to report that a new pastoral goal has been discovered. It is my feeling that a new means to *stimulate* and *promote* koinonia has indeed come about but our goal is one which is grounded firmly in the entire course of biblical revelation and has continued without interruption through all of church history.

Well, then, how is koinonia strengthened and promoted? No one who takes seriously the plight of the church would be so foolish as to say that he has a complete solution to this difficult problem. It is my firm conviction, however, that the Holy Spirit is teaching us at this late hour a dramatically new, if not complete, approach to the problem of koinonia. This approach is already producing in churches a quality of fellowship which is reviving the hope and courage of many frustrated and despairing

pastors in our country. I am referring to clinical pastoral training.

Clinical pastoral training begins with a very simple premise, namely, that the pastor should handle some of his own problems before he can be expected to handle the problems of his parishioners. It is all very well to castigate the parishioners for being hostile, apathetic, spiritually dull, afraid, calloused, weak, etc., but if the pastor himself has not handled a few of the motes ("beams" is too strong a word here) in his own eyes, he has no right to go around taking motes out of the eyes of his people. This law of the kingdom of God was given, moreover, not just that we might all have clean eyes but that we *might see each other* in the koinonia of faith. The wisdom of clinical experience teaches us that the way to a unified fellowship opens to us most easily when the pastor himself has become somewhat self-aware, has handled a few of his emotional problems and has intensely experienced in a clinical training group the very koinonia he hopes to foster in the church.

The reason why all this introspection and experience would seem appropriate for the minister is not because he is sick or emotionally unstable but because he, being human like all the rest of God's children, has his problems. Pastors, like other people, *are* pastors in order to satisfy certain of their emotional needs and if I may mention one which seems to stand out with greater prominence, it is the need to overcome loneliness. We pastors as a group (with individual exceptions, of course) are rather lonely creatures. Our vocational choice was at least in part determined by our need to overcome that dreadful feeling. And which vocation in life so neatly meets the needs of a lonely man as the ministry? The moment he is ordained he goes to a waiting congregation to whom he comes not only as a member of that body but its very leader. All this is given him. He does not have to win a position as do the rest of the members. His first day in the parish, he is the "busy pastor" who is much in demand by many people. Immediately he is surrounded by friendly individuals and the sensation is delightful while this so-called "honey-moon period" exists. It takes about a year for all this kissing and embracing to stop and then the negative feelings of both pastor and congregation begin their exchange. With it comes that dreadful old feeling of loneliness into the heart of the pastor. It is not a constant feeling but when it comes it is acute. The point I am trying to make here is that pastors particularly should know not only themselves and what problems they have but they should also know by actual experience and knowledge what makes for a spirit of close communion and fellowship in the church.

We can now ask the question: How does clinica training attempt this? Permit me to describe a bi of a clinical training program in which I was in volved this past summer. As the supervisor of th five seminary students assigned to me, I was inter ested in observing with them three sets of interper sonal relationships as they evolved in a mental hos pital setting.

We were interested first in the trainee-patien relationship. The trainee was expected to labor b the hour with his patients and record in writte verbatim accounts these pastoral interviews. Th supervisor would then examine and evaluate wit the trainee what was happening in the interview Questions were raised. Why was the traine battering the patient with questions? What motiv did the patient have in requesting a Bible? Wh had the trainee changed the subject when th patient began to speak of his sexual problem? Th purpose of such questions is to find out what i blocking koinonia with this patient. To the degre that a Spirit-created koinonia exists, emotional an spiritual growth will take place in a properly mot vated patient.

A second area of interest to us is the trainee supervisor relationship. Once each week eac trainee met with the supervisor for an hour con ference. The trainee could use the hour in any wa he wished. If he had a problem, we would look a it and attempt to work through his feelings on it If he sat in silence, we would look at that too an seek a reason for it. These conferences were o great value to the trainee once he began to trus the supervisor. Much depends upon the skill of th chaplain supervisor in creating an atmosphere o love, acceptance and understanding in eliciting thi trust. Look again at these attitudes — love, ac ceptance, understanding and trust — are they no the vocabulary of koinonia?

A third relationship which we examined was th trainee-trainee relationship. This was done pri marily in the thrice-weekly group seminars. Th trainees were encouraged to express their feeling freely, to let down their defenses, to risk revealin themselves, to analyze their interpersonal opera tions, to state frankly their feelings about the leade and the group members. The leader's function wa to encourage a dynamic group interaction. Th focus of attention was always on feelings rathe than ideas; on persons rather than things. Sizabl amounts of fear, anxiety and hostility came to ex pression in the groups but as sure as the whirlwin of feeling was the calm that followed it. Indeed we learned that without the storm of negative feel ings, the calm of love and a true experience of fel lowship are hard to come by.

At this point someone might want to interrupt me to say that all this sounds more like psychology than religion. There is no question about the debt clinical training owes to dynamic psychology by which we mean that type of psychology which takes into account the unconscious drives and motives of human behavior. But those engaged in clinical training are quick to assert that we have not left our vocation as ministers nor our love of theology. Someone has stated our feelings very well when he said that we are studying theology by means of the clinical method. Not that alone, to be sure, for our theology must grow out of the Scriptures if it is even to bear the name *theology,* but as an ancillary and supporting method clinical training is very fruitful.

As an example of studying theology through what Anton Boisen has called "the living document" I would like to cite an experience which Tom W. had on the hospital ward. Tom was a rather anxious fellow who related to his patient mainly by doing things for him — such as giving him a Bible, loaning him money and writing letters for him. One day the patient turned the tables and presented Tom with a small box of candy. Tom became very anxious and by means of many foolish excuses refused the candy. The next day Tom related this episode in our weekly conference and as we pursued its meaning he confided that receiving gifts graciously had always been a problem with him. It had the effect of humiliating because it seemingly called into question his self-sufficiency. We pursued this problem into the realm of Tom's religious beliefs where, with considerable anxiety, Tom made an honest confession that every gift of God was difficult to receive (including the gift of His Son and His salvation) and that he was often obsessed with feelings of hatred toward God. At this point Tom needed my support because he was bleeding spiritually. Little did I realize at the time that my support was Tom's first experience of receiving a gift without resentment. A bit later he was successful in modifying the self-sufficient image he had of himself as well as his hostility toward God. I must admit that this is an unusual way of teaching theology, or if you will, spreading the Gospel, but its value is quite evident.

Another part of the clinical program is the worship service which the student conducts for the patients. The sermon is recorded and later discussed by the group and the supervisor. We are not interested in the homiletical structure of the sermon for this is the business of the practical department of the seminary. Our focus is on the attitudes and feelings which the trainee puts into the sermon. The feelings of the speaker always get through to the congregation no matter how well the verbal symbols conceal them. Sometimes the words of the speaker say one thing and his feelings communicate quite another. This might happen, for example, when the preacher enjoins his congregation to "make this problem a matter of prayer." It is possible that the message on the feeling level is: I'm admitting defeat on this problem and giving up work on it. To use another example, I recall hearing an excellent sermon on the subject "Rest in the Lord" but it was difficult to accept because the speaker exuded anxiety with his hand-washing ritual, his foot shuffling and his rapid-fire speech. If a trainee did this in a sermon, rather than tell him to stop these nervous gestures, we would help him find out, *if* he wants to, *why* he makes them.

One recurring problem with the trainee is a feeling of hostility which creeps into the sermon. Feeling that a preacher must do something therapeutic for the patient, the preacher attempts to pull the patient to a higher level by expecting more from him. Bill N. did this throughout his sermon but I will quote just two sentences to illustrate the point: "God always loves us but now he wants us to love him. God has done so much — can't you love him in return?"

Bill N.'s expectancy concerning his congregants knows no limits. He fails completely to accept the fact that these hungry souls already do love the Lord in varying degrees. Bill wants only to lift them higher and higher. Actually, this is a subtle form of rejection which is sponsored by hostility in the speaker. Hostility and rejection are perhaps the major reasons why these patients are ill today and we help the trainee by confronting him with this destructive trend in his message. *Why* he is unconsciously hostile and rejective of the people to whom he is ministering is the preacher's question to answer. Unless he does answer it, it is very possible he will leave a trail of destructive relationships in his future ministry. The function of the minister is to heal and build, not reject and destroy. Neither has he been called into the gospel ministry to work out his emotional problems on the flock of God. We seek, through clinical training, to bring the pastor to the point where he can address himself to the actual needs of the congregation.

Space will not allow me to describe in more detail various other activities in a clinical training program such as the lectures in dynamic psychology which contribute so much to our understanding, the reading of books in the field of psychiatry and religion, the cooperative efforts with our good friends in the field of psychiatry and the final evaluations of the students which are such refreshing examples of straight-talk and direct communication, to mention just a few. With all parts of the program, however, we are concerned with a single goal: awareness of self and others unto koinonia.

Does clinical training really achieve such a goal?

Hardly. But it does set our feet in the right direction if I judge by the reactions of the five trainees of this past summer. I asked each of the trainees to comment at the end of the quarter on how clinical training had affected his view of the church. This is what each said:

Frank M.: "The church comes into being where the individuals live together in the relationship of agape to each other and in relationship to God. The problem of this church becomes the problem of listening, listening to each other. . . . Facing this problem with a group, the church becomes a new beginning." At this point Frank was overcome with feeling and began to weep. He gave his manuscript to another student to read the words he could not speak: "I feel that the church has been here in our group."

Clarence K.: "When we began ten weeks ago we were five strangers full of doubts and fears and standing strangely alone. Today we still have many doubts and maybe even more fears but we are not alone. We have become a fellowship."

Melvin S.: "You are truly my friends because you have stood by me in my moments of weakness as well as strength. . . . If God is love and I have reason to believe He is, then we have experienced it here this summer."

Walter N.: "God is Love. And finally this is be ginning to mean something to me ! ! ! Man was mad to live in relationship. . . . The church is the fellowshi which results when two people come together into thi relationship."

Bob N.: "I see the church differently because have experienced the church in the midst of us thi summer. . . . With the course ending, I see the churc crumbling away here and yet there is something ver special that I will be carrying away with me, so tha the church will spring to life again in another place."

If in clinical pastoral training we can give ou seminary students and ministers an experience o what it means to be a pastor and, even more impor tant, to feel intensely their church membership then we have reason to hope that they will b more effective in binding the people of their con gregations into a unified fellowship. The experienc of koinonia is induced neither by reading books nor by hearing lectures nor even by attendin clergy conferences. It comes, apparently, when w equip the person of the pastor and provide him wit an intense experience of community. The effective ness with which clinical pastoral training does thi gives me hope for a day of greater service for th Church of Jesus Christ.

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Book Reviews

Exodus, by Leon Uris. New York: Doubleday & Co., 1958. 614 pages. $4.50. Paperback edition: Bantam Books. $.75.

Reviewed by Sidney Visser.

Three thousand years ago Moses stood before Egypt's Pharoah and said, "Let my people go!" Numbed by oppression, the Israelites had lost sight of the promised homeland. Moses, however, rediscovered the forgotten promise and acted upon it. He planted a seed of hope in the minds of his people, provided them with imaginative leadership, and led them to the promised land. Having found hope, the ancient Israelites broke their chains. But because they feared the inhabitants of the land, they were forced to wander aimlessly through the wilderness for forty years. However, they finally entered the land, fought for it, conquered it, and called it their own.

The story of the founding of modern Israel is strikingly similar to this familiar Bible story. Leon Uris uses all the elements of the old story to recapture the dramatic intensity of the new in his novel *Exodus*. The story is complex: the world is its setting; it covers a wide time interval; and its actors are many and varied. Uris attempts to tell the story in its full scope. It took him two years and fifty thousand miles of traveling to collect all the data he needed to tell it.

Although Uris uses a tepid love affair between an American nurse Kitty Fremont and a native-born Palestinian Ari Ben Canaan to tie the story together, "Israel, the bridge between darkness and light," gives it its real unity. This theme permeates the entire book and is its moral justification. It is already present in the opening episode of the *Exodus*, an ancient steamer refitted as an emigration ship. This highly charged human interest story is representative of the many stories interwoven in the narrative. The Mossad Aliyah Bet, the Israeli immigration agency, engineered this dramatic demonstration in order to break the British blockade which threatened to strangle the flow of Jewish immigrants to Palestine. Ari Ben Canaan arranges the escape of three hundred Jewish orphans from a Cyprus detention camp, loads them aboard the ancient *Exodus*, which has explosives in the cargo, notifies the British who stop the ship, and then stages a dramatic hunger strike which is broadcast to the world in order to marshall world opinion to the Jewish cause.

Uris builds up his theme further by character sketches of representative immigrants aboard the ship. Karen Hansen Clements, a German Jew, represents the plight of the Jew displaced by Anti-Semitism. She was one of the fortunate few who managed to escape the Nazi terror in Germany. Taken into a Danish home, she became one of the family for the war's duration. After the war she went to Sweden, Belgium, and France searching for her parents only to find that her father was the only possible survivor. Heartbroken and rootless, she consequently determined to seek a home in Palestine in the hope that her father would also go there. She was picked up by the British in her first attempted immigration and interned on Cyprus. The heartbreak of separation, the daily terror of the hunted, and the hopelessness of the post-war Jewish refugee are all portrayed. There are many other flashbacks of this kind into the lives of other characters: Dov Landau the Polish Jew who graduated from Auschwitz, Bill Fry the American Jewish sea captain, Joab Yarkoni the Moroccan Jew, and Yakov and Jossie Rabinski from the Russian Pale. They all knew the stigma attached to the name *Jew*; they all dreamed of the future deliverance from that stigma.

The book goes on to tell the complete story of the fulfillment of the Zionist dream of a Jewish state on the site of ancient Israel. It is in fact a Zionist apologetic. Though the story is interesting and compelling — one can hardly put the book down — it is also oppressive and morally charged. Here there are only "good guys" against "bad guys," geniuses against fools and knaves. The Jews are brilliant, the British stupid. The Jews are pure, the Arabs corrupt. To be sure, Leon Uris does attempt fairness in some places. For example, he says of Kammal, an Arab:

> Kammal, in understanding the basic drive behind the "return," admitted to himself that it was a just and true move — but yet his mind could not believe that the newcomers would not eventually engulf and exploit the Arabs as all the others before them had done.

Yet the Arab armies were a horde of "thieves, dope runners, white slavers, and the like. . . . They were as vicious, degenerate, and brutal a gang as had ever been assembled." As a result of Uris's moral involvement and bias, his argumentation is convincing, but his story lacks the touch of an outside observer. Rarely does the reader find surcease in a flash of humor. Even the dash of a Major P. P. Malcomb, the organizer of the Raider Unit, is heavily weighted with moral overtones. And even the carefree American aviator flying Jews from Aden to Palestine must take a position for or against the Zionist cause.

It is for this reason that Uris's characters are not convincing, though their movement is. The fiction suffers, but the history lives from cover to cover. His very bias makes the book forceful and readable. The gentile squirms when confronted with his past sins against the chosen people, and he inwardly cheers their great accomplishment. Here we have it: the terror of the past and the hope of the future — in Israel.

Communist China and Asia: A Challenge to American Policy, by A. Doak Barnett. New York: Vintage Books, 1961. 560 pages, $1.65.

Reviewed by Marie Houtman.

". . . there is less responsible public discussion in the United States of China policy than of any other foreign policy question of comparable importance." So says Doak Barnett, who, under the auspices of the Council on Foreign Relations, wishes to enlighten the American citizenry with objective facts about China and Southeast Asia, in order "to stimulate serious thought on policy alternatives for the future." Excellence in scholarship — mastery of available resource materials and careful selection of historical facts for an accurate perspective —, actual time spent as a student in China, and interviews with prominent leaders in the Far East all serve to make this a thorough survey of totalitarian China and her relations with Southeast Asia. China's economic strength, military power, trade policy, foreign policy, and alliances, are factually presented

in the light of her basic commitment to Communism and world control.

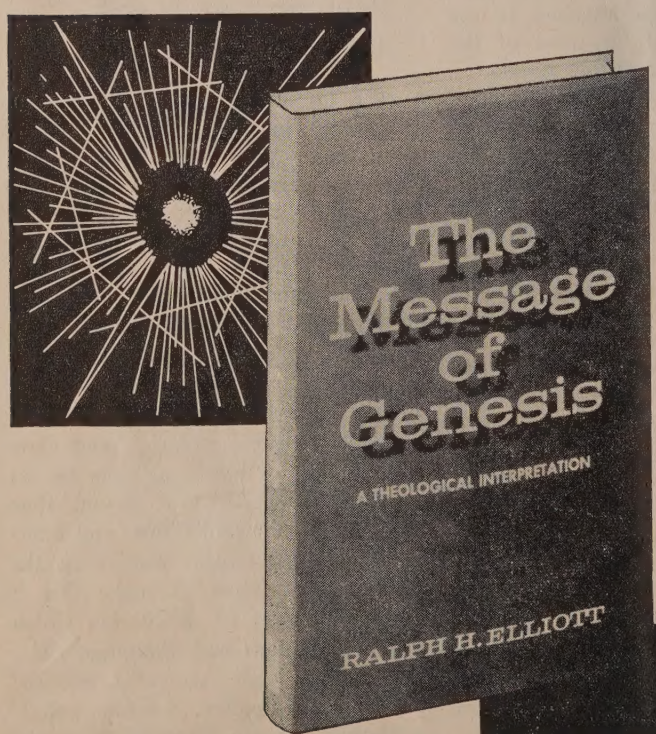
Of particular significance is Barnett's exhibition of the flexibility of the Communist regime in China — its "snaky" tactics as opposed to the unrealistic rigid policy of the United States. The Peking group uses valuable resources of trade and economic aid, "people's diplomacy," cultural and scientific exchange, military revolt, and subversion, convinced that the "East rules the West." The United States, Barnett contends, has an ambiguous, ineffective policy, based almost entirely on fear and moral aversion, and her tactics rarely meet the needs of Southeast Asia. Ultimately, the question facing the United States is this: Will our inflexible policy force us to be the "paper tiger" Peking propaganda exploits, or will we accept our role as "leader of the free world?"

This projected leadership would face many problems. Youth and intellectuals in Asia are swayed as much by ideological Marxism as by the economic and military successes of the Chinese Communists. Can we effectively counteract that force on youth? China spends one half of one percent of her Gross National Product on economic aid to foreign countries. Are we willing to increase our one third of one percent of GNP for foreign economic aid? The Chinese Communists play down their differences with others in the red bloc to present a united front to the world. Are we willing to find an "international base" for our policy and support those (uncommitted) countries who do not agree with our basic motivations? The Southeast Asian countries are extremely sensitive to race prejudice. Is America willing to face her racial inequalities? The Peking regime is willing to send Southeast Asian countries military, economic, and technical aid — with excellent personnel. Are we willing to counteract this aid with intelligent American support and personnel, sacrificing a second family car if necessary? Only a "viable" country can withstand Communist China today, and Southeast Asia needs dedicated support to become "viable."

Barnett's competence in handling his data varies. Repetition and poor organization in chapters on China's economic and foreign policy betray his tendency to be dominated by the magnitude of research. In contrast, however, his excellent sociological study of the "overseas" Chinese, and his clarity and precision in discussing present and future American policy, demonstrate a competent style. Ultimately the book is valuable and informative, with chapter sub-headings, descriptive footnotes, a definitive bibliography for the reader interested in specific aspects of Asia, supplementary notes on the development of Communist parties in all Asian countries, and a good index.

Communist China and Asia is directly relevant, then, to our present status in the world. We can still remember our cringing fear when Quemoy was under fire. Today we teeter on the brink as China actively supports Pathet Lao in Laos. According to Barnett, we will inevitably see the United Nations accept Communist China as a member. We must accept, he contends, the impending death of the nationalist symbol — Chiang Kai shek. What will America do as "leader?" We cannot deny the importance of Barnett's analysis of China and Asia, and we must consider the policy alternatives he presents. The world looks on.

"In the beginning . . ."



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